1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4

should attend to the maxim *ne quid nimis*, in dress as well as in other things. On the other hand too scanty clothing is assuredly prejudicial to health. Prudent persons vary their dress according to the state of the air, as seamen shift their sails. Even the Abipones of both sexes, and of every age, though satisfied at other times with a woollen garment, put on a kind of cloak, skilfully sewed, of otters' skins, when the cold south wind is blowing. This skin garment bears some sort of resemblance to the cloak which we priests wear to sing vespers in the church.

Galen, in his work on the preservation of the health, boldly and truly asserts that too great repose of body is highly prejudicial, but moderate and proper motion, on the other hand, of the utmost utility. This is consonant to the words of Celsus, Lib. I. c. 1. *Ignavia corpus hebetat, labor firmat; illa præmaturam senectam, iste longam adolescentiam reddit.* You cannot therefore be surprized that the Abipones are athletic like the Macrobii. They are in continual motion. Riding, hunting, and swimming are their daily employments. War, either against men or beasts, occasions them to take very long excursions. Their business is to swim across rivers, climb trees to gather honey, make spears, bows, and arrows, weave ropes of leather, dress

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and travel about continually. Neither rugged roads, nor distances of places, prevent them from a journey; for both men and women travel on horses which are swift and numerous there, and if they are in haste, traverse vast tracts of land every day. I shall now describe the equipment of the horse, and the method of riding. The bit which they use is composed of a cow's horn fastened on each side to four little pieces of wood placed transversely, and to a double thong which supplies the place of a bridle. Some use iron bits, of which they are very proud. The major part have saddles like English ones, of a raw bull's hide stuffed with reeds. Stirrups are not in general use. The men leap on to their horse on the right side. With the right hand they grasp the bridle, with the left a very long spear, leaning upon which they jump up with the impulse of both feet, and then fall right upon the horse's back. The same expedition in dismounting, which would excite the admiration of a European, is very useful to them in skirmishes. They use no spurs even at this day. For a whip, they make use of four strips of a bull's hide twisted together, with which they stimulate new or refractory horses to the course, not by the sense of pain, but by the fear excited by the cracking of the whip. The

1:Dobrizhoffer M-5 (ca. 1760) 1822
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The saddles used by the women are the same as those of the men, except that the former, more studious of external elegance, have theirs made of the skin of a white cow. When an Abiponian woman wants to mount her horse, she throws herself up to the middle upon its neck, like men in Europe, and then separating her feet on both sides, places herself in the saddle, which has no cushion; nor does the hardness of it offend her in journeys of many days; from which you may perceive that the skin of the Abipones is harder than leather, being rendered callous by their constantly riding without a cushion. Indians who ride much and long without saddles, frequently hurt and wound the horse's back, without receiving any injury themselves. I will now describe their manner of travelling when they remove from one place to another. The wife, besides her husband's bow and quiver, carries all the domestic furniture, all the pots, gourds, jugs, shells, balls of woollen and linen thread, weaving instruments, &c. These things are contained in boar-skin bags, suspended here and there from the saddle; where she also places the whelps, and her young infant if she have one. Besides these things, she suspends from the sides of the saddle a large mat, with two poles, to fix a tent wherever they like, and a bull's hide to serve for a boat in crossing rivers.

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Turkey carpet, worthy of noblemen's houses in Europe. The loom and the instruments of which it consists are confined to a few reeds and sticks. The American women seem to have a natural talent for making various useful articles. They can mould pots and jugs of various forms of clay, not with the assistance of a turning machine, like potters, but with their hands alone. These clay vessels they bake, not in an oven, but out of doors, placing sticks round them. They cannot glaze them with lead, but they first dye them of a red colour, and then rub them with a kind of glue to make them shine. There is never any snow, and very little frost, in the region inhabited by the Abipones: but when the South wind blows hard, the air becomes very piercing, and sometimes intolerably so to persons thinly clad. The Abipones shield themselves from the cold with a cloak made of otters' skins. This garment, which is likewise square, is laboriously and elegantly made by the women: whose business it is to strip off the skins of the otters, after they have been caught by dogs, and then fix them to the ground with very slender pegs, that they may not wrinkle. After being dried, they are painted red, in square lines like a dice box. The Indian women cannot dress hides like our

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814 Abipon 814

CHAPTER XX.

GAMES ON THE BIRTH OF THE MALE CHILD OF A CACIQUE.

The love implanted in the minds of all nations towards their prince never shows itself more clearly than when the birth of an heir is announced. Festive fires, theatrical games, joyous acclamations, songs, paintings, sculpture, elegant dances, and various other things attest the public joy. This custom of the Europeans, the savage and warlike Abipones in their fashion imitate. They make public show of rejoicing for some days, when informed of the birth of a Cacique's son. As soon as a report is spread of the birth of the son of a Cacique, the whole crowd of girls, bearing palm boughs in their hands, repair to the house of the infant amid festive acclamations; they run round the roof and sides of it, shaking the palm boughs, by which percussion they happily augur that the child will become famous in war, and the scourge of his enemies. The use of the palms, and the other ceremonies which follow all have relation to this. The strongest of the women is covered from the loins to the legs, with a sort

1:Dobrizhoffer M-5 (ca. 1760) 1822
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of apron made of the longer ostrich feathers. That woman has every day the most business to perform; for in company with the other girls, she visits all the huts, and with a hide, twisted in the form of Hercules's club, whips, puts to flight, and pursues all the men that she finds in every house, and those that are met by the way are soundly beaten by the girls, with the palm boughs. The first day is passed in this running up and down, amidst the laughter of the flagellated men. Next day the girls, who are distributed into bands, wrestle with one another, and the boys do the same in a separate place. On the third day they are called out to dance, the boys on one side, and the girls on the other. They all join hands till a circle is formed, an old woman, the directress of the dance going round striking a gourd: and when after a whirling for some time, they grow giddy, they rest at intervals, and then renew their dancing, which contains nothing worthy of admiration, but the patience displayed on the part both of the spectators and of the performers, and is perfectly devoid of art. On the fourth day, the woman with the apron of ostrich feathers traverses the town, surrounded by girls, challenging the stoutest and strongest woman she finds in every house, to contend with her in the street; and now throwing her adversary, now being herself thrown, affords an amusing spectacle to the assembled people.

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SI4 Abipon SI4

though we thought no medicine capable of saving her life. The blood which flowed, mixed with milk, being wiped up, the wound was washed with hot wine, and anointed with hen's fat. Numbers of people assembled to witness this mournful spectacle. Mixed with the crowd came a juggler physician, who gave the husband of the wounded woman a horn, desiring him to discharge his urine into it, and was immediately and plentifully obeyed. He gave the warm urine to the woman to drink, who made no hesitation, but swallowed it to the last drop. The juggling Hippocrates then turned to my companion and said: "Do you know why I prescribe fresh urine? In order that the wounded woman may vomit up the blood trickling from the wound to the inmost parts of the body, which would otherwise putrefy, and cause the lungs and other parts to putrefy also." The event verified his prediction. The woman was cleared by vomiting. The deep wound, being daily anointed with hen's fat, and having the leaves of the cabbage, which we call *süsse kraut*, applied to it to prevent inflammation, healed in a few days, and, excepting the scar, no inconvenience, trouble, or pain resulted from it. The surgeons of our country will doubtless laugh at the application of hen's fat, and perhaps question its efficacy in

1:Dobrizhoffer M-5 (ca. 1760) 1822
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752 curing wounds; let them laugh, deride, doubt
237 and despise, with my hearty good-will. I confidently oppose the experience of my own eyes, to their doubts and laughter. My arm, which was pierced with an arrow armed with five barbs, by the Natakebit savages, the nerve which directs the middle finger being injured at the same time, was happily cured in fourteen days by this remedy alone. With this fat I have cured men wounded both with arrows and spears; and with the same remedy I entirely healed an Abiponian woman whose leg had been wounded by an axe, in consequence of which, as all medicine had for some days been neglected, the foot was swelled in a dreadful manner. It would be endless to relate all the cures that have been worked with hen's fat.

754 The jugglers are commonly thought to be
[761] the authors of diseases, as well as of death, and the sick Abipones imagine that they shall recover as soon as ever those persons are removed. A tragic event will render this foolish persuasion more undoubted. An Abipon of the town of St. Jeronymo, called Ychohàke, elevated by the memory of his own great deeds, and those of his brother, the Cacique Ychoalay, wasted away with a slow disease. It never entered his head to seek the cause in the noxious humours in which he abounded. To

1:Dobrizhoffer M-S (ca. 1760) 1822
S14 Abipon S14

FORMERLY WHEN THEY WERE
unacquainted with the very name of iron, they 411
fought with wooden spears, fixing a cow's or [237]
stag's horn to the end of them by way of a
point. But when the Abipones obtained iron [177]
points from the Spaniards, they dexterously
inserted them into their spears, and used them
to slaughter those from whom they had re-
ceived them. When going to fight they grease
the point of the spear with tallow, that it may
enter more readily and deeper into the flesh.
We have sometimes seen spears four palms
deep in hostile blood, with such force had the
Abipones driven them into the sides of the sa-
vages who attacked our colony. As their tents [342]
and huts are in general rather low, they fix their
spears at the threshold of the door to have
them always in readiness. By the number of
spears you may know the number of warriors
which the horde contains. As European gene- [723]
rals, to conceal the scanty number of their
forces, and to supply the want of warlike in-
struments, have sometimes placed machines of
painted wood, on mounds, to frighten their
more numerous adversary; we, in like manner,
availing ourselves of the same species of cun-
ning, fixed spears hastily made of reeds or
wood, in the houses of the absent Abipones;
deluded by which the enemies' scouts reported
to their countrymen that the town was full of
DEFENDERS.

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

411 defenders. The Abipones are commendable not only for their skill in making their weapons, but also for their assiduity, in cleaning and polishing them. The points of their spears always shine like silver. I was often ashamed for the Spaniards, when I saw them furnished with mean, dirty, and incommodious arms, in the presence of the Abipones, who ridiculed their poverty and laziness. Most of them make use of a reed, a rude stake, a knotty club, the bough of a tree, or a twisted piece of wood, with a broken sword or knife tied to the end of it. The richer sort have guns, but generally bad ones, fitter to terrify than to slay the enemy; and moreover, you will find few able to handle them properly. Remember that I am speaking of the Spanish husbandmen who are ordered to fight against the savages; for you never see the regular troops without the cities of Buenos-Ayres and Monte-Video.

Bows as well as spears are made of the neterge. They are equal to a man's stature in length. When unbent, they are like a very straight stick, not being curved like the bows [237] of the Turks and Tartars. The string of the [824] bow is generally made of the entrails of foxes, [283] or of very strong threads supplied by a species of palm. When about to shoot off their arrows, that they may be able to bend the cord forcibly without hurting their hands, they wear a kind

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4
Chiquito SF9

of wooden gauntlet. The quiver is made of rushes, and adorned with woollen threads of various colours. The arrows, which are an ell and a palm in length, consist of a reed, to which a sharp point of bone, very hard wood, or iron is prefixed. Wooden points are more formidable than iron ones, but those of bone, which are made of a fox's leg, are the most to be dreaded of all; for they break in being extracted, and the part remaining in the body causes a swelling, and a very virulent ulcer, which leaves the wounded person no rest. Any wood, from being imbued with a kind of native poison, causes more pain and tumour than iron. The Abipones never poison their arrows, as is usual amongst many other people of America. The Chiquitos are dreaded by the neighbouring savages on this account, that if an arrow of theirs wound the outermost skin, and bring the least drop of blood, all the limbs will swell, and in the course of a few hours death will ensue. The deadly poison in which they dip their arrows, the Chiquitos, alone know how to prepare from the bark of an unknown tree, and to this day they reserve to themselves the knowledge of the cruel mystery. In hunting too they kill wild animals with arrows dipped in the same poison, and cutting out the wounded part of the body, eat them with safety,

A 411 [531]
A [237]
C 411
C [278]
C 224 411 262

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

Chiquito SF9
Vilela SI·4
Guarani SM4

C 224 411 262 like the Guaranies, who fear not to feed on oxen stung to death by serpents, rejecting that part only which has been infected by the animal's tooth. Father Gumilla relates that the savages of the Orinoco prepare a most fatal poison to dip their arrows in.

A 411 237 The feathers which expedite the flight of the arrows are taken from the wings of crows, so that when the Abipones went out to shoot these birds we guessed that war was at hand. Each feather is tied on both sides, to the extremity of the reed, by a fibre of very slender thread. The V 237 411 Vilelas excite the admiration of all Paraguay by their skill in archery. They dexterously fasten the feathers to the arrow with a glue made from [381] the bladder of the fish vagre, inserting the point very lightly into the reed; an artifice which renders their arrows extremely dangerous, because whilst the reed is extracted the point remains sticking in the flesh. The Guaranies, less curious in these matters, apply the feathers of parrots, or other birds, to their arrows. When 411 more than four hundred shoot at a mark, at the same moment, and they go to gather them up, each knows his own by the colour of the feathers. Every nation, in short, has a peculiar A 411 fashion in forming bows and arrows. The shorter are more dangerous than the longer ones, inasmuch as they are more difficult to be seen and avoided; but the longer have the advantage

[302] THEY STAIN THEIR FACES WITH VARIOUS COLORS, TO EXCITE TER-
[237] ror, and for the same purpose some wear a
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726 crown of parrots' feathers, others a red cap sparkling with beads of glass, or snails' shells, and others again place an enormous vulture's wing on their heads. I knew an Abipon who wore the skin of a stag's head, branching with horns, by way of a helmet, whenever he was going to fight, and another who tied the beak of a tuncà to his nose before he entered into an engagement. I always observed that those persons who were most solicitous about rendering their persons terrible to others, had the least courage themselves. The most intrepid, neglecting these precautions, await the weapons of the enemy quite undefended, though they always paint their faces. All sit half naked on the bare
492 back of the best horse they possess, and, in place
726 of a bridle, use a thong fastened to the animal's jaws. They throw away all heavy things, and whatever may retard the speed of the horse, that they may be able to make or avoid an attack with more celerity.

726 The most favourable time for an assault, in their apprehension, is either the beginning or end of the day, when there is just light sufficient to enable them to distinguish all objects. For at dawn or twilight they find more men at home to slay, and those oppressed with sleep: whereas in the day they are generally absent on busi-

1:Dobrizhoffer M-S (ca. 1760) 1822
514 Abipon 514

CHAPTER XXXVIII.

BY WHAT MEANS THE ABIPONES RENDER THEMSELVES FORMIDABLE, AND WHEN THEY ARE JUSTLY TO BE DREADED.

NATURALLY fearful, they render themselves formidable by art. They make up for the want of native bravery by the noise of their trumpets, the craftiness of their ambuscades, by their astonishing swiftness, their painted faces, and many-coloured plumes. They adorn their heads with feathers of various birds, either erected like a crest, or bearing the appearance of a crown. They paint their faces sometimes white or red, but more commonly black. Soot, scraped from pans and kettles, is generally used for this purpose. In travelling, when soot is not to be got, they make a fire, and use its smoke and ashes to paint themselves with. The fruit of the tree Urucuy furnishes them with materials for a red paint: but on sudden occasions they prick their tongues with a thorn, and daub their faces with the blood that flows plenteously from the wound. They do not all paint in the same pattern. Some darken the forehead only, some one cheek, and some both. Some streak the whole face with